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CIPHERS OF THE APOCALYPSE

¶ THE GREAT MYSTERY
“OF MYSTERIES RE-
“VEALED. THE SPIRIT
“AND PROPHECIES OF
“THE SCRIPTURES
“PROVED.” : : : : :



THE BOOK OF
REVELATION EXPLAINED

CHARLES S. PRATT
New and Old Books
161 Sixth Ave., N.Y.

The Ciphers of the Apocalypse

The
Great Prophetic Scriptural Cryptogram
That is Woven into the Revelation

* * *

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

* * *

"For the Testimony of Jesus is the spirit of prophecy"

* * *

DECIPHERED AND WRITTEN BY
LLOYD KENYON JONES

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INTRODUCING THE CIPHERS OF THE APOCALYPSE

In offering the message of this volume to students, I am making it a brief to present my viewpoints and convictions relative to the chief purpose of the Book of Revelation.

In common with countless others, I often have been impelled to regard Revelation, or the Apocalypse, as it is called sometimes, as a delirium of the writer's art. The beasts with faces of birds or animals or men, and the other allegorical characters and objects named, would make the universe a place to be feared, and could not harmonize with the fact of law and order which we see in all the operations of God's nature.

Yet for nineteen centuries, this Book of Revelation has occupied the chief position in the Bible. It is the culminating evidence of the Scriptures. Its name—Revelation—has challenged many to search for its real meaning. And even those who have attempted to take every passage in the Bible literally, have been forced to admit that this final Scriptural book must contain some allegorical or symbolic meaning. The majority of efforts that have been put forth to ferret out the secret purpose of the Apocalypse, have been to regard this Book of Revelation as an allegory containing a prophecy.

In "these latter days," cipher writing maintains no place in the concern of the populace. For many centuries, cryptograms were the accepted methods of con-

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veying secret messages. Precisely as there have been times in the past when art of different kinds has excelled during certain periods, so were there times when cipher writings reached their highest state of refinement.

For many years, I have been interested in ciphers. I have written many cipher stories, and have fitted together several hundred different cipher combinations, based on the alphabet, on words, and on words and the alphabet in conjunction with numbers.

Cipher writings proceed from the simple forms in which 1 would represent A, and 2, B, and so on, to the more complex mathematical forms. The greater the necessity of concealing the message, the more intricate the system would become.

In this volume, I give examples of ciphers, and offer proof of the fact that a hidden message actually may be woven into a running story.

The more I examined the Book of Revelation, the more inclined I became to believe that, while it was filled with allegory, the main purpose was to bear out the testimony of prophecy. I could not get away from the fact that while many of the verses would indicate the wanderings of a fevered brain, they would evolve into direct, clear and purposeful statements.

When the British Army, under General Allenby, fought at Armageddon and routed the Turks, and shortly thereafter the Central Powers began to crumble, in common with thousands of others I saw a real import in the specific reference to the Battle of Armageddon made in Revelation.

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Contradicting this direct statement of the Battle of Armageddon was the reference to the fall of Babylon, which had fallen long before the Book of Revelation was written.

For centuries, students of the Apocalypse had remarked on the strange recurrence of certain numbers, particularly of 7. I found that there were other numbers that also recurred at intervals, and that in certain chapters various numbers were brought into the text, while there would be many verses that in no manner referred to any numeral.

After long thought and frequent reference to the Apocalypse, I began to see suggestions of law and order in the arrangement of the figures.

To attempt to add up the different characters and objects mentioned from the first to the 22nd Chapter, inclusive, will bring no result of value. But there were statements, including the reference to Armageddon, the different colors of the horses of the Apocalypse, and the reference to the seven kings, one of which was the eighth and still of the seven, that inclined me to the belief that Revelation pointed to the present time, had special reference to the war, the Empire of Germany, and to the German Emperor.

There was the definite statement in the very last verse of the 13th Chapter, that the number of the beast was the number of the man, and that number was six hundred and sixty-six. Being familiar with the law of ciphers, I was convinced that 666 was the key, or else would lead to finding the key.

Then came a series of computations that indicated

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that Emperor Wilhelm II of Germany was the individual designated by the number 666.

In the law of ciphers there must not be one flaw in the calculations. In the additions and divisions, the results were even. There was nothing left over. But there was one addition in the process that still remained unexplained. It occurred to me then that the Divine Source of inspiration that could look forward nineteen centuries and foretell definite dates, also could decide upon the proper chapter divisions throughout the translations. Dividing the number groups of different chapters, the ciphers began to reveal themselves, and the missing number—17—in the master cipher was accounted for accurately—in Chapter 17, as you will find detailed in the cipher computations.

I realize, in presenting this work to the public, that critics will say that, with such a variety of numbers, it would be easy enough to obtain similar results with any set of recurring numbers. I feel that no person has a right to criticize until he has made a careful and thorough study of the ciphers, of their interlocking relationship, and of their marvelous presentation of prophetic evidence.

I have not altered any part of the Apocalypse. I have not added to or taken from. I believe that in addition to the ciphers I have uncovered, there are others ciphers, and that these may lead to the shedding of more light on other features of this remarkable prophecy. I think this is particularly true of those ciphers which apparently have no other purpose than to prove the cipher character of Revelation.

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Believing that the evidence of the ciphers offers the strength of its own merit, I add to that evidence no claim whatever. Were I to put forth the claim that I had received any direct assistance from the spirit-side of life, critics would label this volume religious propaganda. Consequently, I am offering it for what it is, placing before every person the opportunity of doing his own figuring.

In every drama there must be leading actors. No drama is complete without a hero, a heroine and a villain. This is true of world-dramas the same as it is of plays on the stage.

It is apparent throughout Revelation, and, in fact, throughout the Scriptures as a whole, that the world's greatest curse is the worship of the ephemeral material and the ignoring of that which is spiritual. There is ample evidence in the Book of Revelation to show that the great world conflict was a punishment which the world brought upon itself through its materialism, its selfishness, its sensuality.

This volume is presented not in an effort to fix the source of any blame on any nation, apart from placing a just portion of the blame on all nations and all individuals. Precisely as the Law of Compensation works for the individual, it operates for each nation and for the world.

In this great war-drama, there were central figures. That was necessary. The Emperor of Germany was the great central figure; and, instinctively, as though the thought existed in the very nature of things, Emperor Wilhelm was referred to in all parts of the world, except in those countries in his own alliance, as "the Beast." This may, or may not, be signifi-

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cant as it is related to the same term employed in conjunction with the figure 666.

Beyond the question of national hatred, lies a much more important problem, and this problem deals with world-destiny as revealed in the prophecy of the Apocalypse. In order to be a prophecy at all, this foretelling of world events, of the passing of material supremacy and the ascendancy of spiritual things, had to hinge upon a date, or dates.

One of the most remarkable features of these ciphers is that they go back to the very days in which the Book of Revelation was written—the days during which the early persecutions of the Christians came into force. The dominant character of Nero, with his supreme egotism in deciding that he must not only be a ruler, but an actor, a philosopher, and nearly everything else; and the evidence of his vindictiveness, rightfully would give him a place in this prophecy. The reprehensible things done by Nero were to be reflected in countless ways as the world moved through its periods of material aggrandizement.

Many interesting thoughts could be introduced in conjunction with this prophecy, and with the conditions that made the prophecy exceptionally important, and such suggestions would include reference to nearly every chapter in the Old and New Testaments, to world history, and to other manifestations that have direct bearing on the thought and purpose of the Apocalypse. This goes beyond the purpose of this volume, which has as its aim the presentation of evidence of the existence of clear and purposeful ciphers in the Book of Revelation.

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At the time this little volume is written, there is no material evidence that the world is done with its convulsions. There is no material evidence that the period of war has passed. And even the Millennial Dawn may not insure an abrupt cessation of all hostilities.

If the Millennium is a period in evolution during which age-old causes are focused in their harmonizing effects, the process would still be in the nature of evolution—but would seem to move faster, because of this converging of the results of many causes that long have been in operation.

If the Dawn of the Millennium is to come with unusual manifestations, if through these ages the world has been undergoing preparation so that it is ready to receive the truth of immortality, and of the Fatherhood of God, and of the mission of Jesus Christ; then the beginning of this period would be marked by most unusual happenings.

I leave to the student, and to the passing years, the solution of these features of this new era. It is not within the power of human comprehension to analyze the various political, economic and spiritual conditions of the day and say that they will lead in one direction or another.

The recent remarkable progress of prohibition and suffrage has run contrary to the opinions and predictions even of the recent past. The things that the majority of people said could not be, have come to pass.

Many writers on economic subjects long stated that they were convinced that the world could never be plunged into a war, because of the close and intricate

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weave of international trade relations. These very trade relations resulted in a struggle for monetary and political supremacy, and brought about the collapse of a condition of seeming amity, and in direct and indirect manners involved the entire world in its greatest, most far-reaching and most destructive war.

I have been unable to discover in the ciphers of the Apocalypse any special reference to the year 1914.* I think that there is a reason why the year of the beginning of the war does not enter into the cipher computations. These ciphers hinge upon the three dates relating to Emperor Wilhelm: The date of his birth, the date of his ascension to the throne, and the date of his dethronement—and the three same dates in the life of Nero.

To identify the period, and to give the prophecy a substance of proof, it was best to take a cycle of dates pertaining to one thing or one individual. Even if Emperor Wilhelm were to be restored to the German throne, this would not affect or abrogate the strength of the prophecy. The dates themselves are fixed, and from those dates proceed the other figures.

*See page 154 for the missing cipher.

It is noteworthy at this particular time—meaning the time in which this volume is written—that there should be inaugurated the great Interchurch World Movement. This great awakening of the churches would seem to be due to heeding the admonition of St. John the Divine: “He that hath an ear, let him hear what the Spirit saith unto the churches.”

As we look back through history, we find no parallel of the conditions that have come into being through-

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out the world in the past few years. Indeed, in the past century, most of the inventions and scientific discoveries upon which the world depends for its great commercial activities, have come into existence. We have witnessed such remarkable things as the overthrowing of the ancient monarchy of China, and the setting up of a republic. We have seen the masses rise against the oppression under which they have suffered since time immemorial, throwing off the yoke of their oppressors. During these past few years, we have witnessed the growing inclination of human beings to refuse to worship other human beings, which may lead shortly to a determination to worship the Creator.

Surely, man can not serve two masters. He can not bow in servility before the throne of material supremacy and still worship God as his Supreme Lord and Master. He must be done with the one before he can proceed to the other. He must make the material things the servants of his experience, and stand for their proper use and against their abuse.

Viewed in one way, the unrest following the close of the great war would appear as nothing short of a disposition to disregard law and order. Viewed in another light, it would appear as a sincere effort at readjustment on a basis of equity. At the time this volume is written, the world has passed through one and one-half years of its reconstruction period—and if five more years are required before these various troubles subside, that would seem short enough time for so tremendously important readjustments. But

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when one ventures into an analysis of such complex conditions, one is likely to err.

I offer the suggestions that I have set forth not as evidence, and certainly not as proof that would bear out the facts of the Apocalyptic prophecy. I mention them as things of our time and rather as difficulties in the way of any close approach of the Millennium.

Most students would feel that if the Millennial period, either as evolution or as something unusual, has its beginning in 1925, as the ciphers indicate, there must be swift and unheralded solutions of the vexing problems of the world today.

Looking at existing conditions, the inclination is to hesitate to present this cipher. That which we call human reason can see nothing but hazard and daring in saying that the ciphers of the Apocalypse point to 1925 as the Millennial Dawn. This feeling of hesitancy is increased by the knowledge that during the many centuries in which efforts have been put forth to decipher the Book of Revelation, nearly every one of these efforts sought to find the setting of the prophecy's culmination in that particular period.

Since St. John the Divine inscribed these remarkable writings, there never has been a time when the entire world was engaged in deadly conflict except during the period through which we have passed recently. There was never a time in these nineteen centuries, until the recent war, when the battle fought at Armageddon had any bearing on world history.

If all these deductions are wrong, that does not make the Book of Revelation wrong. The authenticity, the value, the purpose of the Book of Revelation

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need never repose upon human reasoning. No mortal has a right to tear down the Scriptures on the basis of his own limited experience and understanding. If the ciphers of the Apocalypse that are presented in this volume do not offer, or lead to, the solution of the prophecy, that would simply mean that the prophecy remains to be revealed in its own good time. Whether through accident or purpose, these ciphers have been brought out in this way, is immaterial. If these ciphers, and their meaning, are correct, it is only because there must always be some source of what we refer to as secret. If this solution is incorrect, it simply means that this is not the source of the revealment.

With the distinct understanding that the purpose back of this volume is not to interfere with the Scriptures, but is to offer to students a line of thought that may lead them into something far more remarkable, I am sure that the readers of this book will proceed in their examination of this evidence in the same spirit of fairness in which it is offered.

Every mortal has the same right to an opinion that is possessed by any other mortal. Accept these ciphers, then, as opinion. But bear in mind that the ciphers work out—there are no figures left over or unaccounted for. There is relationship between all the ciphers. There is evident purpose back of this interlocking co-ordination of these numerous ciphers in the Apocalypse. But in addition to the figures and the ciphers themselves, there are other considerations. To simply point out the groups of ciphers would not serve the purpose. There must be something beyond that, and that something has to do with the other facts of

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Revelation that substantiate these cipher computations.

A book that has lived so long as the Bible, must be fortified by something other than the habit of thought or human preference. The person who attacks the Bible because he does not understand it, and because nobody else in this world understands it, surely finds that his efforts are futile—that more Bibles are printed and sold today than ever before. No matter how logical the arguments or how forceful the attacks, the standing of the Scriptures in the minds and hearts of hundreds of millions of people, remains unimpaired. And the coming generations, following the line of their own intuitive reasonings, perpetuate this same preference for the Scriptures that was exhibited by their parents and grandparents.

During the great war, we have had very clear illustration of the truth that the world can not be changed by force. When the inventive genius of men turned from the art of construction to the infamous art of destruction—when the same intelligence that gave us useful machinery, also gave us machinery that had as its purpose the maiming and killing of human beings—it was evident that man was untrue to his stewardship. In searching out the truths of chemistry, man found out not only many helpful things, many serviceable drugs and chemicals, but he found also many poisons and many explosives. Left to his own selection, he yielded to the temptation of using the harmful things that manifested themselves by contrast as the good things were produced.

If human beings had heeded the admonitions of the

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Scriptures, they never would have arrived at a period where they felt that their own rights and their own success demanded the murder of their fellows.

We may ascribe as the cause of the great war, any wrong act, or group of wrong acts, among any individuals or in any country. But that does not answer away the truth that all countries made a fetish of military things and in varying degrees were prepared to destroy. We can not overlook the fact that material possessions and earthly fame and greed and sensuality became the most potent factors in shaping human thought and determining human action.

These are the conditions to which the Scriptures refer repeatedly. They are the conditions emphasized in the final book of the Scriptures—the Apocalypse. Surely, these many references, and this crowning reference to these wrong conditions, are not accidental. Truly, when we consider that those who were contributing to these evils still found a magnetic attraction in the Bible, we must realize that back of this strange condition, stronger than this remarkable paradox, was a constructive, uplifting force emanating from God.

In its narrowness, its egotism and its intolerance, the world has not been heeding the teachings that have come from God's great faculty of instructors. And as certainly as the world has refused to follow those teachings, retribution has come as a just and fitting punishment.

Still, in the great equity of life, it is apparent that there must be some limitation even to punishment—that there must be bounds of error beyond which the world will not proceed, and that the time must come

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when there will be regeneration of thought, theory and practice.

Read from the viewpoint of the ciphers, the Book of Revelation does not hold a future of terror and suffering for God's children, but promises a better time, which will be the product of a broader and deeper understanding. This apparently is the mission of the Apocalypse. In a measure, it is the purpose of the prophecy—but only in a measure.

When this prophecy has proved itself beyond any question, even the most obstinate mortals must admit that the Intelligence that could dictate this prophecy nineteen hundred years ago, is an All-powerful Intelligence, and certainly is sufficiently capable of piloting the individual through the progress of eternity.

The message given in the ciphers of the Apocalypse, is a message of hope and purpose. It is a constructive message, and not simply an idle and meaningless display of arithmetical processes and results. These ciphers come with their offering of new hope and new purpose. They come on the basis that men believe that which they can figure out. Each individual must do his own accepting or rejecting. Accustomed to the evidence of his senses and to the rules of reasoning that he has been taught, each person must do his own computing.

The evidence of this volume is the evidence of figures. If this mass of closely-related, logical and orderly results can be explained away as coincidence, then what right have we to say that it is nothing but coincidence that causes the computing machine to give its results? If these ciphers are only haphazard and

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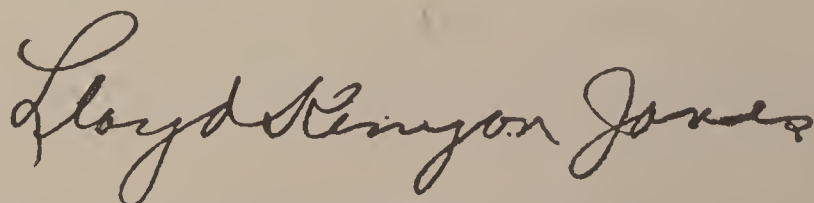
accidental, what right have we to claim that addition, multiplication, subtraction and division are anything other than accidental?

You are now invited to read the evidence leading up to, and connecting with, the ciphers themselves. Mere reading will not serve the purpose. Diligent study is required. Before you take exceptions, read the statements that are presented.

You now have before you certain problems in arithmetic, fortified by certain facts in the text of the Apocalypse and by certain definite rules, without which these various computations would not constitute ciphers. It is necessary to consider all of the elements; and to remember that I am not inventing ciphers, I am not creating their law, but simply am following that which for hundreds of years, and perhaps thousands of years, has been the definite law and order of cryptograms. Until we understand and recognize the rules and the law governing any line of thought, we are not in position to criticize because then our criticism is simply contradicting itself, though it may seem logical to us.

The facts are before you for your thought, your study and your patient comparison. And beyond those facts is the story that the next few passing years will tell—if not in whole, at least in part.

Respectfully submitted,



Chicago, Illinois, April 24, 1920.

THE REVELATION OF ST. JOHN THE DIVINE

(Following the Text of the Oxford Bible)

Chapter I

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all

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kindreds of the earth shall wail because of Him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and

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his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Chapter 2

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou has left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will

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come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,

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who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth

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the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Chapter 3

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and are dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which

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have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusa-

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lem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

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Chapter 4

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

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9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Chapter 5

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns

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and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

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Chapter 6

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for

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the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethern, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

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Chapter 7

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

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9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto liv-

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ing fountains of waters: and God shall wipe away all tears from their eyes.

Chapter 8

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

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10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Chapter 9

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

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4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

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14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chapter 10

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was

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upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

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10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter 11

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless

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pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

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16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

Chapter 12

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

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5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethern is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

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14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Chapter 13

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

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5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

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15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six.

Chapter 14

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were

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redeemed from among men, being the first fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which died in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

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Chapter 15

1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are they works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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Chapter 16

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which are, and wast, and shalt be, because thou has judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repenteth not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

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11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

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20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Chapter 17

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

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7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her

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desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Chapter 18

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for

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she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

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16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

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24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chapter 19

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the

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Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

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18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Chapter 20

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

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4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

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12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Chapter 21

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

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6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

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15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

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25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Chapter 22

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

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7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

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17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

THE SYMBOLICAL SIGNIFICANCE OF THE APOCALYPSE

It is evident that many of the figures of speech used freely in Revelation were intended as a warp into which the woof of the ciphers could be woven.

That these flowery passages can not be regarded literally, is demonstrated in numerous instances, as for example, the 14th and 15th verses of Chapter 1:

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

This picturesque language served three distinct purposes: It harmonized with the language of the Scriptures, it was in keeping with the exaggerated metaphors, allegories and similes of the time, and it was a cloak to conceal the ciphers from too ready discernment.

The symbolical references change at times. There are passages which indicate that prophecy is being fortified by the cryptic allusion of the wording.

To illustrate, we may read the 5th verse of the 2nd Chapter:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

Here is one of many warnings to turn from the

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material to the spiritual. This warning is sounded many times and in many different ways, and often is associated closely with the cipher numbers or that which leads up to or away from the ciphers.

Here we find the writings leading from the definite statement that John "was in the spirit," to the fanciful wording that introduced the "four and twenty seats," the elders and the six-winged beasts, four in number. We print the entire 4th Chapter:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

"And the first beast was like a lion, and the second

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beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

“And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

‘Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.’”

From a clear, cool statement of how he received this information (apparent in the 1st verse) John weaves a cryptic pattern of allegorical creatures, but returns, in the 11th verse, to a coherent, purposeful statement, “for thou hast created all things, and for thy pleasure they are and were created.”

Truly, it was God’s pleasure, and not man’s, that created at all. Here “pleasure” signifies “will”; a term which we use as frequently today as it was employed in ancient times.

Examine revelation carefully and you will note that this same method is employed frequently: There is a clear and often literal statement preceding a cipher cluster, then the most lurid allegory, and finally

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a return to definite, coherent teachings or unmistakable prophecy.

The teachings and the prophecy, and the literal statements and the figures of speech, do not wander from the subject of the prophecy. This is the wisdom and the subtlety of Revelation.

When the Book of Prophecy was prepared, by and through God's command, the time had not come to reveal the literal facts of the prophecy, as we find in the 1st, 2nd and 3rd verses of Chapter 5:

“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

“And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.”

Following this definite statement, we are introduced (in the 6th verse) to a creature beyond the ken of men of ancient or modern times:

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

While the seven eyes are defined as the seven

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spirits, this does not justify the allegory, or else the symbol would not have been required.

We shall now examine one form of the symbolical writings that may be taken as a word-picture of the troubled times following the great war of 1914-18. We read of this tribulation in the 15th verse of the 6th Chapter:

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.”

This and neighboring verses picture these turbulent days when men must realize that their mad quest for material gain must bring them naught but woe.

Many of the symbols refer specifically to the benefits of righteousness, or spirituality—in flowered speech, but still with clear meaning. While there are numerous examples of this type of symbol or allegory, we quote but one example, which is found in the 13th and 14th verses of the 7th Chapter:

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?”

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

The coming of the locusts, as told in the 9th Chapter, was word-painting that not only introduced cipher figures pertaining to those nations thrown directly into the conflict, but making clear the fact of the war

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itself, the mighty armies, and the aggression of the Germanic forces.

Chapter 11 is evidently a weave to clothe a cipher, being typical of these cipher symbols. And, as in other instances, the Chapter closes with teachings of the rewards of righteousness. This blending into and out of the cipher periods in which the symbolical statements are reason-defying on the basis of recognized conditions of law and order, into moralizing, the teachings or the direct prophetic statements, is characteristic of The Revelation.

In the 2nd verse of Chapter 13 we find:

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.”

Here a beast is described, but has man any record of such a creature? Or is this description an excuse for hiding cipher numbers? What other purpose does it serve?

There are few churches today that would adopt as part of their creed a state of existence characterized by such monsters as those pictured in the Apocalypse, and there are few ministers of the gospel who would preach the existence of such monstrosities.

Yet, Revelation occupies the pinnacle position of the Scriptures, and offers itself as the culmination of Scriptural truth, of God and Jesus Christ and of the virtue of honest effort.

Try to write a cipher story and you will find that you are beset with limitations. Above all else, St.

SYMBOLICAL SIGNIFICANCE OF THE APOCALYPSE

John the Divine wished to preserve his numerals intact. What better method could he adopt than the utilizing of his limitations of expression forced upon him by the demands of his cryptograms, in painting such startling pictures of fancy that translators would be afraid to change them?

No wording has ever gone to greater lengths of imagination. This very fact insured the preservation of the cipher numbers.

In the 16th Chapter, the seven angels, with the seven vials of wrath, went forth to pour out the wrath upon the world. What occurred? The sea became as the blood of a dead man, and in the 8th verse, "power was given unto him to scorch men with fire." And then "the kingdom was full of darkness."

What more fittingly could foretell submarine and gas warfare and the penalty of the kingdom relying upon these ruthless methods?

Babylon, which had been done for long before Revelation was written, becomes the center of attraction in Chapter 17, which introduces materialism, greed, trade madness as a lewd woman. Babylon, rich beyond avarice in its time, perished because too much material gain brought its penalty of wickedness and destruction. Gain, without respect to its manner of garnering or its uses, turned into debauchery.

Babylon is a fitting example of materialism. In this connection, we find profiteers in "these latter days" piteously defined in the 2nd and 3rd verses of Chapter 18:

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the

THE CIPHERS OF THE APOCALYPSE

habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

A warning to these profiteering merchants as the Millennial Dawn approaches, is sounded in the 15th verse of Chapter 18:

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.”

Now let us examine the 8th and 9th verses of Chapter 19:

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

This marriage is the cleansing world's acceptance of Christ's teachings after centuries of contempt, hypocrisy and lust.

There are other allegories—many of them. Do some pertain to other parts of the prophecy that are unrevealed? Do some give new movements to the cypher numbers, new turns to the cipher keys?

Revelation is deep and purposeful. It is from the Deity. Man may catch its meaning, after a time, in

SYMBOLICAL SIGNIFICANCE OF THE APOCALYPSE

its entirety. Enough of its significance has been given to us by the ciphers to prove that Revelation IS PROPHETIC, and through its prophecy, foreshadowing stirring, momentous, tragic events nineteen centuries in advance, the Apocalypse demonstrates that God understands, and that the oft-repeated assurances of life-everlasting are dependable.

The Fatherhood of God, the mission of Jesus Christ, the purpose of the Scriptures, are proved by the Great Prophecy, that concerns all of God's children, "the number of whom is as the sand of the sea."

FORESHADOWING THE MILLENNIUM

For centuries, Bible students have regarded the Revelation as foretelling the Millennium—the period of one thousand years of peace and spiritual progress on earth.

There is sufficient evidence in the text of Revelation (without corroborating testimony from other books of the New Testament) to bear out the Millennial view.

Whether the Millennial Dawn will be heralded by unusual manifestations, or will come as a growth in spiritual evolution, is a matter that time alone will determine.

The fact that the ciphers point out definite dates, past and future, gives more literal value to those passages of Revelation that bear directly upon the Millennium.

Following, we quote those verses that deal specifically with this feature of “the testimony,” which is the evidence of prophecy:

The 3rd verse of Chapter 1 says:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

“For the time is at hand.” Surely not the time during which the Apocalypse was written, but the prophetic time to which the prophecy points.

The 19th verse of Chapter 1 states:

THE CIPHERS OF THE APOCALYPSE

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”

“The things which are” (the condition of Nero’s materialistic age) and “the things which shall be hereafter” (or the days of the prophetic testimony).

Turning to the 3rd verse of Chapter 9, we find:

“And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.”

And the 7th verse:

“And the shapes of the locusts were like unto horses, prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.”

What description could foretell the war more clearly, particularly in view of the cipher disclosures?

The 7th verse of Chapter 10 proclaims:

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

“The mystery of God should be finished.” What has been the mystery of the Scriptures these nineteen centuries? The Revelation itself!

Let us examine the 11th verse of the 10th Chapter:

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

Through the ciphers, John the Divine again is prophesying before many peoples, and nations, and

FORESHADOWING THE MILLENNIUM

tongues, and kings. The ciphers neither subtract from nor add to the prophecy. They reveal "the testimony."

And now we shall examine the 11th to 18th verses, inclusive, in the 13th Chapter:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

"Here is wisdom. Let him that hath understand-

THE CIPHERS OF THE APOCALYPSE

ing count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six."

If the "first beast" was Nero, with his materialism, and the "second beast" was Emperor Wilhelm, symbolizing the age of material ascendancy and trade jealousies, these verses have a peculiarly forceful significance.

"And that no man might buy or sell, save that he had the mark."

And what mark more thoroughly typified trade worship than the advertising trade-mark that other nations were inspired to copy from its originator, "Made in Germany"?

We proceed to Chapter 16, reading the 16th and 17th verses:

"And he gathered them together into a place called in the Hebrew tongue Armageddon.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

The battle of Armageddon, resulting in the defeat of the Turks by the British, brought about the peace supplications of Bulgaria and resulted in the crumbling of the Central Powers shortly thereafter. Truly, the seventh angel could say, "It is done." This was the work of the seventh angel, the fulfillment of the prophecy.

Direct reference to the Millennium is made in the 3rd verse of the 20th Chapter:

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should de-

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ceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

And again in the 4th verse:

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

In the 7th verse of the 20th Chapter, we read of a brief return to materialism following the Millennium:

“And when the thousand years are expired, Satan shall be loosed out of his prison.”

And, as the Millennial Dawn approaches, and the time to reveal the prophecy arrives, there must be no seal to hide the truth from the world. Read the 10th verse of the 22nd Chapter:

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.”

EVIDENCE OF CIPHER WRITINGS

Herewith we shall endeavor to make perfectly *clear* to you the fact that ciphers long have *made* mysteries possible, and that often there *is* a reason for preserving the mystery. It is *possible* that you understand cipher writings and *are* familiar with their various forms. These carefully concealed *writings* were common in the past when *hidden* meanings were essential to personal safety from detection.

That some deeper reason entered into the *Apocalypse* is evident. Personal safety was not the object. *The* purpose evidently was to forestall the *deciphering* of a prophecy until there came a time *in* which known facts could lead to *conclusions* of what still was to come.

For this *same* reason a definite warning was given *the* translators to neither add to nor take from, *at* the cost of suffering.

So in *arriving* at our conclusions, we are guided by knowledge *of* this careful preservation of numerals. The *opportunity* of deciphering properly is thus insured. This is *equal* to a guarantee that there is *an* authenticity in the Book of Revelation.

In all *lands*, in all tongues, and surely by *all* searchers, there is to be found the possibility *of* reaching the same conclusions, and no *people* by right of language can hope to monopolize *the* solution.

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Nineteen centuries were to pass *before* there had arrived the cryptic years that would *place* the foundation for the Apocalyptic cipher, *and* when that time had arrived, then in all *languages* the cipher would be clear.

In *the* Apocalypse, proof after proof is given so that *all* students may check up on figures *in* analyzing the cryptogram of numerals and colors, the *identities* of which suffer no change of *their* character through translations.

Thus this prophetic message will *perpetuate* itself in the world's various tongues, *which* also proves that the message is for all. *Colors* and numbers do not change ever, *and* that is why the Apocalyptic prophecy deals with *numbers* and colors.

And the four horsemen *of* the Apocalypse are sure to be easily recognized *forms* that carry forward as additional proof *the* evidence of distinguishing color.

And throughout the Apocalypse, *in* nearly every chapter, one will find *preserved* the testimony of recurrent and related numbers. There *is*, besides these cryptic numbers, a definite *message* bearing on the testimony of Jesus Christ. This *hidden* prophecy surely may be accepted as *the* testimony referred to. This cipher view of the *Revelation* does not depend upon symbols, but *as* there are symbols in the message, which are *known* to be characteristic throughout the masterly *Apocalypse*, it is reasonable to believe that in the *great* Revelation some symbols are related to *the* numbers upon which the cipher is based, and *in* deciphering the message, we find considerable *value* in the qualifying nature of these symbols.

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In *its* character, the Apocalypse can't afford to *lose* its numerical foundations, but accepting the symbols literally *would* make a delirium of life that *words* could not define. In considering the very habits of thought and speech long ago, the *cryptogram*, or cipher, lent itself peculiarly to those days. A more flowery language never has been *preserved* than that of Biblical times. In order to *be* guided in our deciphering, it is *not* unreasonable to shade symbols with numbers, because this *would* make the Apocalypse orderly and the *words* would become servants of the numbers. The importance of the word is subservient to the *number*. The numerals hold the prophetic message, and the *original* purpose of Revelation was to prove *the* "testimony of Jesus Christ."

This proof must follow *where* man may be—appeal in all *languages* and make the "New Jerusalem" the city of *many*—aye, of all—nations, so that *into* the fold all the people may come.

The *translations* have preserved these very essential numerals *in* every part of the Apocalypse. The symbols are *but* a clever weave to carry the *message* itself. The symbolical words would help hide the *secret* until the time for revelation came.

A noteworthy feature of Revelation is the care to *preserve* Biblical terms used often. This plan *to* make Revelation closely resemble both Testaments made it *possible* to hide the cipher, and it *is* clear that the meaning would be revealed when *it* was time to say, "Tell us *how* these coming events could have been foretold except *of* the knowledge that was concealed in *words* of Divine Wisdom."

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We find that which was *hidden* now is revealed, and yet in *these* new revelations there may be hidden others, and *in* the future, with past events for *example*, other prophecies may come to light.

Certainly the *definite* plan of these numerals is not a coincidence, for accidental recurrence will terminate in a *given* number of trials at deciphering. There *are* too many mosaics to be answered by coincidence.

You may study the nature of these *writings* and, wherever you may be, may find the *cipher*. Diligently study the numbers for yourself *upon* which the cryptogram is based.

And in the *discourse* of this cryptic plan, you find *this* recurrence of cipher keys unanswerable, except they exist *in* the purpose of revealing prophecy that *diligent* search must uncover.

To prove a cipher may *be* hidden, you are now invited to *search* for the cryptogram in these writings. You need *the* key. The Apocalyptic message would perish *if* the key were not given, would never be *revealed*. So beginning with the last word, *be* sure to count very carefully so that there *can* be no error. The cryptic combination *which* you count is seven and nine, which is *something* that is definite and clear. And *furthermore* count from right to left to the beginning, *and* you will find a purposeful, understandable, *hidden* message bearing on this subject of the Apocalypse—*something* that proves that there are devious *means* of conveying secret or concealed writings, of which *Apocalyptic* are the most interesting. But we *term* all of such writings cryptograms. Now

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count BACK. *The italicised words will reveal the message.*

The Secret Message

Starting at the last word of the foregoing, count back (from right to left in each line) seven words and then nine words, repeating the count of seven and nine until the beginning of the article has been reached.

In order to make the count easier, I have printed the cipher words in *italics*. You are invited to count them so as to prove that an outside story may be a weave to conceal inside writings, without forfeiting the sense and purpose of the outside, or enveloping, writing.

The count reveals the following message:

“The term Apocalyptic means something hidden, and furthermore, something which can be revealed if the search be diligent. In this discourse upon cipher writings you are given a definite example in these hidden words of how it is possible to preserve a secret message. But in translations into many languages where the original number of words would not be preserved, a cryptogram of words would lose its value. In the great Apocalypse, known as Revelation, the hidden message is preserved in the forms of numbers and colors which perpetuate their identities in all the languages and place before the people of all lands an equal opportunity of arriving at the same conclusions in deciphering the Apocalypse. That hidden writings are possible is made clear herewith.”

THE CIPHERS OF THE APOCALYPSE

Countless Cipher Combinations

The types of ciphers are seemingly without end. To attempt to give examples of all possible different cryptograms, would be impossible.

In order to demonstrate, in a limited manner, the scope and diversity of ciphers, we may consider just a few forms.

There are ciphers of letters. Here, for example, is a telegram that apparently bears on some business transaction. It might refer to the activities of some actor or lecturer:

“Letter enclosing a verification expected about Tuesday. On notice cancel engagements.”

That of itself is not alarming, but if we take the first letter of each word, we have:

“Leave at once.”

A cipher of letters could take the first letter of every second word, or every third word, or every fifth or tenth word. While it would be necessary for the recipient of such cipher message to have the system of the cipher, still there is law and order in its arrangement, and therefore it is possible of solution.

A simple form of cipher, that would be transparent to any cipher writer, would be to give A the symbol of 5, B the symbol of 10, and so on; or A could be 3, B 6, C 9, and so on throughout the alphabet in multiples of three. Or the numbering could start at Z and proceed back to A. Any other orderly numerical transposition of letters and numerals would produce a cipher—and even fractions might be used in place of the undivided numbers.

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A more secret form of cipher writing would be to take out the vowels—a, e, i, o and u—and supplant them by spaces, as follows:

.....
(a)

(e)

(i)

(o)

(u)

Now we would number the consonants of the alphabet, leaving out the vowels entirely, as follows:

A	B	C	D	E	F	G	H	I	J	K	L	M
	1	2	3		4	5	6		7	8	9	10
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
11		12	13	14	15	16		17	18	19	20	21

The missing numbers (the vowels) would be accounted for by X, and the person seeking to decipher the message would think that X stood for some unknown quantity. It stands for five unknown quantities, and its significance depends upon its position in the spaces. The writing would proceed either from left to right, or from right to left, but whatever method was adopted would have to follow throughout the

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cipher, or it would not be a cipher. In any cryptogram, there must be law—and nothing haphazard.

We now will construct a sentence employing the above cipher:

```

.....
    16  11
.....
    6  X  X                X  16
.....
    X      3  10          6
.....
    15      15  X  14      X
.....
                                X  5  6  16
.....

```

The value of the X depends upon the space in which it is written, thus: 16 is the symbol of T, 6 represents H, the X in the third space down stands for the third vowel, I, and 15 means S.

Still, there is system. There is no arbitrary rule. Once an arbitrary method creeps in, the writing ceases to be a cipher—because a cipher must leave evidence that will lead to its solution even though the student may not have the key. He searches for the key on the theory that it is a cipher, and therefore is orderly.

Hundreds of cipher forms could be constructed, but in each there would be system if there was to be a cipher. No system, no cipher.

In these days, with cipher writings seldom heard about, nobody looks for a cipher in any letter or

EVIDENCE OF CIPHER WRITINGS

telegram or book, unless that person chances to be a Government secret agent. Then, likely, he would take for granted that a code-key would be necessary for the cipher's solution.

A cipher of numbers only, not related to letters or words, would have this advantage: Results would have to come out **EVENLY**, and these results might be gained by division or multiplication, by addition or subtraction. The working out of the cipher would determine the process—and there would be the added test of the **PURPOSE** of the result.

It will be found, in the Ciphers of the Apocalypse, that the **PURPOSE** is self-evident, and that the relationship between the various ciphers is clear.

To understand the value of these ciphers, it is necessary to have some conception of the law of ciphers, which is the reason for placing before you the various examples in this volume; a sufficient number of examples to demonstrate that ciphers are systematic—and that the kind of cipher determines the scope and flexibility of the plan upon which it is based. So long as results tally and prove themselves, in a cipher of numbers, there may be changes in the arithmetical process. Some of these changes, as the Ciphers of the Apocalypse prove, are indicated by the text.

THE FOUR HORSEMEN OF THE APOCALYPSE

The writer of Revelation was instructed to do more than weave in the many ciphers of prophetic testimony. There was also the testimony of color. The following verses are from the 6th Chapter of Revelation:

“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

“And when he had opened the second seal, I heard the second beast say, Come and see.

“And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

“And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

“And I looked, and behold a pale horse: and his name that sat on him was death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

The white horse, the red horse and the black horse (white, red and black): the colors of Germany.

And these colors, in the period of the prophecy's fulfillment, followed by Death!

If this direct evidence, coupled with the messages of the numerical ciphers, has no significance, then of what value is our reasoning power?

THE INTERLOCKING CIPHERS OF THE APOCALYPSE

In the foregoing examples of cryptograms, or ciphers, it will be noted that in every instance the hidden writings adhere to a definite arrangement; they are systematic.

It is a characteristic of ciphers to provide a variety of means that will lead to the discovery of the key. This is accomplished generally through the repetition of the key number, or word, although this repetition may appear to be clothed in a variety of meanings.

Some cryptograms carry just one message; others convey several messages. But these messages should bear relationship if the cipher is correct.

In one of the examples of cipher-writing which has been placed before you in this volume, the secret message is discovered by counting back to every seventh word and then to every ninth word, counting from right to left and repeating this count until the very first word of the enveloping story has been taken into consideration. In that example, you were told that there was a secret message and were shown how to find it. If this had not been done, then some reference would have been made in the outside story that would attract attention to the numerals seven and nine, to the count from right to left, and from the ending back to the beginning. This could have been done in many ways.

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If the cipher-writing contains no information that would lead to the discovery of a cryptogram, we may assume that the purpose of the message is confined to the few persons who are prepared to look for it and who have the key.

To illustrate: During the great war, it was said that various personal classified ads appeared in the different London newspapers containing ciphers that revealed important strategical information. Even though these messages never were deciphered in England, they could have been worked out according to a preconceived plan, for which the members of the enemy's secret service would have the key, and would be on the look-out for such advertisements.

The cipher message in Revelation was not to be hidden or delivered to only a select few. Being a cipher of numbers and colors, and not of words or letters, the evidence of its existence has been placed before students in all lands.

There are many persons who would charge that figures can be twisted so as to bring any result desired. These same persons would charge that a cipher of words might exist accidentally in any writing.

We shall give an illustration of these contentions. We shall start with the first word of the 4th verse of the 1st Chapter of Revelation. This first word is "John." The eighth word is "in." The seventh word after that is "peace." And the eighth word after that is "and." This gives us the beginning of what promises some sense: "John in peace and." But if we follow out this regular count of eight and seven, we find that there is nothing else to complete the sentence.

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It would not be a cipher if we took the eighth word, and then the seventh, and then the fifth, and then the twelfth, and then the eighth, and the fourth. A cipher must be orderly or it is not a cipher. If the key represented a count that would seem haphazard otherwise, that still would be a cryptogram amenable to the law of ciphers.

In the examples that have been placed before you for your examination and thought, there is law and order—there is arithmetical regularity.

In any cipher story, it would be necessary to have coherent thought, and things that have been referred to earlier in the story would be referred to again. A sermon based on any text, makes reference in its progress to the wording and meaning of that text. It follows out an orderly line of thought. And therefore, in any cipher-writings, we may expect to find repetitions of the words or the numbers that belong in the cipher.

In the Book of Revelation, right at the beginning, reference is made to the seven churches, the seven spirits, the seven candlesticks, and the seven stars. These churches, or spirits, are referred to again; and so are the four-and-twenty elders and the four beasts. To give the writing a semblance of continuity, it would have to adhere to its subject and necessarily make reference to those characters that had been introduced and which belong in the story itself. If there is a cipher in the Apocalypse, it will be discovered through applying the law of ciphers. It will be found to be orderly—to adhere to a definite system. Inasmuch as the very nature of

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cipher-writings would include a repetition of characters and facts and conditions throughout the story, we may assume the belief that in Revelation the same thing would occur.

Nineteen centuries ago, and even as recently as three centuries ago, cipher-writings were employed frequently. Even today, in diplomatic circles, ciphers are used. But the code has taken the place of the cipher in most cases. In a code, arbitrary meanings are given to words or numbers. Secure a copy of the code book of any telegraph company, and you will learn that words are given meanings that could not relate to those words logically. The word "amethyst" might mean, in a diplomatic code, "wait for orders from the capitol." There is nothing in the nature of the word amethyst that would indicate any such definition. It is given that definition by an arbitrary code, and unless a person were in possession of that code, that person could not decipher the code message.

Sometimes codes and cryptograms are used in conjunction with one another—the cryptogram hiding the message in letters or words, and the code defining the meaning of those characters.

If John the Divine had a message to give the world, and it was important that the world should come into possession of that knowledge at some time, for a specific purpose, it would follow that a code could not be employed. There would be no means of giving the key to the world. The cipher would offer the only secure means. And as we examine the Book of Revelation, we must come to the conclusion that there was a reason for concealing the meaning in the Apoca-

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lypse, and that it was intended at some time to reveal that meaning and thereby prove the prophetic message of the Bible, and through that prophecy, the unquestioned truth of immortality.

The Reason for the Cipher

Turn to the 19th Chapter of Revelation, the 10th verse, which reads as follows:

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

And now in the 4th verse of the 10th Chapter, we read:

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.”

St. John the Divine had been told the meaning of the cipher, likely to impress upon him the necessity of writing the Book of Revelation precisely as it was given to him. Without fully understanding its purpose, he might make mistakes or changes. But having shown him the importance of the Apocalypse, an order was given to him to seal up that which had come to his attention.

“For the testimony of Jesus is the spirit of prophecy.” In different parts of the New Testament we learn that Jesus is to be testified. A prophecy of the

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Bible was to be demonstrated to the world. And there could be no question in the minds of mortals that these Scriptures had remained unchanged for hundreds of years, and that the manuscripts from which they were translated had dated back to the dawn of the Christian era.

This would deprive any man from saying, "Oh, it is easy enough to prophesy after a thing has occurred." It is evident that all of the prophecy in Revelation has not occurred, that only certain steps have been taken, and that others are to follow.

Let us now turn to the last chapter of Revelation, the 22nd, and read the 18th and 19th verses:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

In the very last part of the Apocalypse, warning is given to the translators that they must not add to or take from. It is evident that if they changed the facts of Revelation, the cipher itself would be impaired, and likely destroyed.

The writings upon which the Bible was founded, date back for many centuries. These writings were inspired. The truths came from the spirit-side of life, through the voices of those in spirit and in the form of visions. Some of the writings evidently were due to inspiration, during which period the writer had no

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visible evidence of the unseen guidance that directed his hand and governed his thoughts.

No matter what argument has been brought forth to disprove the Bible, there is one fact that critics can not explain away. The Bible is the most widely-read book in the world, and more copies of the Bible are printed and sold than ever before, and this number of copies far exceeds the number of volumes of any other book. We must admit that there is a reason back of this persistent belief in the Scriptures. This does not mean that the Scriptures are understood thoroughly, but it does imply that back of the Bible there is a purpose, and that there is something in the souls of men that draws them to the Scriptures, even though they may be unable to define their belief or their hope.

The Rosetta Stone

In the year 1799, M. Boussard, a French officer of engineers, who was stationed at Fort Saint Julien, near Rosetta, in northern Egypt, found a slab of black basalt on which was an inscription that proved to be the key to the interpretations of Egyptian hieroglyphics.

The upper part, as well as the lower right-hand corner, had been broken away, and in that condition measured 3 feet 9 inches in height, 2 feet 4½ inches in breadth, and 11 inches in thickness. Upon its face was an inscription, in hieroglyphics, in demotic writing and in Greek, a decree of the Egyptian priesthood, that had assembled in Memphis in honor of Ptolemy V. Epiphanes (B. C. 205-181). The date of this decree

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was March 27, B. C. 195. This decree named the benefits that had emanated from Epiphanes for the good of his country, as well as the benefits conferred upon the temples and the clergy, and provided that the King's statue should be placed in the sanctuary of every temple, and that divine honors should be paid to him. It was provided further that a copy of the decree inscribed on stone, should be placed in every temple of the first and second rank.

The Greek version of this decree, consisting of 54 lines of text, was well preserved, with the exception that the ends of some the lines were broken off. The hieroglyphic inscription consisted of 14 lines, that were partly mutilated, comprising about half the text. In addition there was a demotic text of 32 lines, which was scarcely harmed.

The Rosetta stone placed in the hands of Egyptian scholars two long Egyptian texts, and these were accompanied by a Greek translation. This revealed the long-lost tongue of the ancient Egyptians, and led to the modern discoveries of Egyptology.

The egotism of a ruler of ancient Egypt led to the preservation of a definite key that would reveal the system of ancient hieroglyphics. A key was necessary in order to trace back the connection between Greek and the contemporary Egyptian tongue, and finally to the hieroglyphics. If there had not been system in all of these languages, there could have been no relationship.

If every language were not based on system, there could be no translations. There is a Rosetta stone that pertains to all languages—that exists in the very

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nature of things. This Rosetta stone is the language of numbers and the language of colors. Take green, for example, and show the color to scores of persons of different nationalities, and no matter what the descriptive word is in the language of each, that word means green. Hold up one finger and it means one. Hold up five fingers and it means five. And without respect to how the words are written or pronounced, to the persons who understand those languages, the meaning is clear.

Numbers can not be changed by language. Different shades of color have their different definitions or name, and therefore colors can not be used indiscriminately to convey ideas. But numbers are always numbers, and so will remain throughout eternity.

This is not true of the higher numerals. A billion in one country may mean a million in another. But a hundred, and a thousand, and ten thousand, or any hundreds of thousands, carry the same meaning.

These facts should be borne in mind in studying the cipher of the Apocalypse. Where this cipher refers to large numbers, it does not hazard mentioning millions or billions. Instead of stating two hundred million, it states two hundred thousand times a thousand. That would paint a clear picture in any mind and in any language. Numbers constitute the Rosetta stone that leads to the discovery of the cryptogram in the Book of Revelation.

A Distinct Cipher Revealed

While there is definite relationship between the different divisions of the cipher of the Apocalypse, there

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are distinct ciphers that have as their purpose the carrying out of prophetic information and its proof.

The master cipher hinges on the 18th verse of the 13th Chapter, which is about the middle of the Book of Revelation:

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

We find that the number of the beast, which is the number of the man, is six hundred and sixty-six. But we discover earlier in the same chapter that there were two beasts, and that the second took the place of the first and revived and sought to perpetuate the infamy of the first beast. This led to the idea that this cipher number, while pertaining more specifically to the second beast, also had special reference to the first. If this were true, and if the cryptogram of Revelation is a cipher of numbers, it would follow that there should be some definite numerical relationship between the numbers of the first beast and the numbers of the second.

The master cipher of the Apocalypse solves the identity of the individual to whom 666 applies. And the very chapter in which this challenger to wisdom is issued, contains the information that leads to identifying the first beast, or the first individual to whom these numerals apply also.

In order to prove itself, at times the cipher pauses and works out numerically, as proof of its own systematic existence. It provides evidence of its reality. In view of the fact that the cipher forms a connection

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between the cryptic number 666, and two individuals separated in history by a period of practically eighteen centuries, it is necessary to lay the foundation for numerical facts that will demonstrate the prophetic message of the Apocalypse. If this were not done, the prophecy could not be proved.

If the Book of Revelation stopped after it had revealed the identities of the two individuals named by the number 666, then the value of the prophecy would pause with the proof that Divine Knowledge could look into the unborn centuries and know all of the facts about the coming and going of the central figure of the great conflict.

To prove beyond question that the prophecy itself related specifically to the second beast, or the second individual, another division of the cipher was brought in, and this division deals with the population of the different nations involved in the great war, with different divisions of the earth and with the earth as a whole.

These population figures remove any question as to the period to which the prophecy pertains. There were no population estimates of facts available throughout the world at the time the Book of Revelation was written. But "in these latter days," in the dawn of the twentieth century, the population figures of different countries and continents, and the world as a whole, are clearly defined.

We should remember that in many instances, these figures are estimates and do not pretend to be accurate. They approximate accuracy. And so the figures in that particular division of the cipher in Revelation per-

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taining to populations, are also approximate. This fact is significant, and beyond this fact is this other important consideration. If the Book of Revelation named the population definitely, without any multiplication or division, it would cease being a mystery. Round figures are used. These are large numerals, rounding up into thousands and millions, and subject to multiplication and division. The results are as close as this method of computation can bring them. No method could produce a closer approximate of the various populations named than these methods of computation in the ciphers of Revelation.

Precisely as these cryptograms are related to one another, and as they identify a definite period with a definite population and its different divisions, so does this cipher proceed to reveal the beginning of that halcyon period known ordinarily as the Millennium. And even the Millennial figure, one thousand, is employed as a divisor. To point out the significance of this reference, the only number introduced in the 20th Chapter, names the Millennial period of one thousand years, and in the 21st Chapter, immediately following, this one thousand is used as a divisor.

The Orderly Chapter Divisions

If Divine Knowledge could look forward through the depths and mists of time, and could know that Wilhelm II of Germany would be born in 1859, would be crowned in 1888, and would be dethroned in 1918; that same Divine Knowledge would know every change that would take place in the calendar during

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those passing centuries, and would make the figures in the cipher of Revelation pertain definitely to the period of the prophecy, without requiring any computation based on calendar changes, as such calculations would tend to prevent the revelation of this prophecy and would complicate an otherwise orderly and clearly defined cipher message.

It would follow that Divine Intelligence also could direct the division of the chapters of Revelation, so that even these chapter numbers would lend themselves to the clearness of deciphering the Apocalyptic message.

This we find was done specifically in the 17th Chapter. Evidently there was another reason for the chapter divisions. The system upon which we proceed takes each chapter as an entity in revealing certain cipher information. There is relationship beyond this in the different chapters, by way of further proof. But in process of deciphering, from each chapter there were taken those numbers that were newly introduced in that chapter. If the original seven angels, or four and twenty elders, or four beasts, were referred to, they were not taken as new numbers, but as an essential repetition that dealt with the continuity of the story. This system was followed throughout the deciphering. It became part of the *law of the cipher* and was so observed.

Again certain processes were employed in utilizing the dates pertaining to Emperor Wilhelm. And the same system was used in the employment of identical dates, pertaining to birth, crowning and dethronement, with relation to Nero.

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In various parts of the cryptogram, fractions were resorted to, and these fractions were named definitely. Where divisions were to take place, special reference was made to a third part, or a fourth part; and applying these divisors, the results were worked out carefully. In each instance, every new number introduced was employed.

Where individuals were introduced, they were ignored; unless the individual constituted the entire numerical significance of the new character. The dragon with the certain number of heads, horns and crowns, was taken only as a setting for the numbers represented by those heads and horns and crowns.

This rule was followed throughout the ciphers. In other words, one rule was not applied to one cipher and another rule to another cipher.

When we consider that these *definite rules brought definite results*, we have no right to say that the ciphers are accidental. Another important point to consider is that in all the divisions and multiplications, the results were *even*; they left no fractions.

In the 13th Chapter, it was stated specifically, in referring to one of the heads of the beast, that it was wounded, and later healed—a definite lead to the fact that for a certain part of the computations this head was eliminated, and that for another part it was utilized. In other words, it was put out of commission, and then brought back into commission; and by following the significance of this evident suggestion in the text, the results became accurate. This was the only chapter in which any such element was introduced, and it was the only set of figures in which sub-

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traction and addition of one, or any other number, was necessary.

There are certain recurrent cipher numbers, such as 7 and 12 and 24. In just one instance was the fraction one-tenth employed. This was in the 11th Chapter—the only one in which this fraction was used and the only one in which it was necessary to produce a definite result.

We find that wherever these fractions are employed, they are necessary to bring about the desired result. This happens in every instance, which is according to the law of ciphers. This eliminates any charge of coincidence, because in different chapters different fractions are employed, and in every case (without exception) they pertain definitely to the necessary computation based on the figures of the newly introduced articles or objects in that chapter. These rules, which do not vary and do not contradict one another, work out in all parts of the Apocalypse. They exist in the nature of the ciphers.

Chapter 3 contains no cipher. Chapters 18 and 19 contain no cipher. The figure 3 is a frequent cipher number, and the figures 18 and 19 are also important dates in the prophecy. Whether there is any significance to this fact, we do not know and we make no claims.

Note in the first verse of Chapter 8, the term “about the space of half an hour” invalidates itself by “about”; $\frac{1}{2}$ is not a cipher number.

In studying the facts pertaining to these ciphers, and their relationship, we ask that you bear in mind the fact that chapter divisions are important, and that

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the new characters or figures introduced in each chapter are essential to working out the cipher in that chapter—that in no case are characters or figures introduced previously, and repeated, made use of in the succeeding ciphers.

Note that the same rule applying to the cipher of Nero applies to the cipher of Emperor Wilhelm. Study the relationships between these different ciphers and their bearing upon a definite prophetic time or period in the world's history. In conjunction with these admonitions of the law and order of the unvarying system of the ciphers, apply those parts of the text that pertain specifically to the ciphers and to the prophecy. The result of your study will be the recognition of an orderly procedure.

If you feel that these results are accidental or arbitrary, then substitute other dates for both Nero and Emperor Wilhelm, and see if you can get your answer, if your divisions will come out evenly without any numbers left over. If you can get any coherent answer that echoes its relation throughout the Book of Revelation, try substituting the year 36 for 37 for the birth of Nero, or the year 1857 or 1860 for the birth of the German Emperor. Change the year 1888 to 1887 or 1889, and the year 1918 to 1917 or 1919, and you will find that your cipher is thrown off and is no longer a cryptogram.

Take pencil and paper and do your own multiplying and subtracting and adding and dividing, and note that the *results are even*, that there are no figures left over in the operations, that there is definite relationship between the various ciphers of the Apocalypse,

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and that this relationship is proved by the prophetic portrayal of the world's population and its different divisions.

If all of this be accidental, then take any other book, or any other story ever printed, and trace throughout that story such a finely balanced arrangement of figures. And after you have studied and computed, after you have tried to tear down this weave of numerals, perhaps you will have greater respect for the Source whence came this marvelous cryptic message. Perhaps you will recognize the fact that these writings which were inscribed nineteen hundred years ago and which pertain to the present time, were inspired by definite information that had its source at the very heart of Divinity, where no one but God could have known what would occur down to the very year.

The facts of the Ciphers of the Apocalypse are placed before you as documentary evidence of the prophetic nature of the Book of Revelation, and through revealing the truth of this prophecy, the Divine Source of the Bible itself. It was not an accident that Revelation was the final book of the Bible. If it could be foreordained that the German Emperor, to whom is applied the number 666, would be born in 1859, ascend the throne in 1888, and be dethroned in 1918, then the same accurate Divine Knowledge decided what the Book of Revelation should be and the place it should occupy in the Scriptures.

With these thoughts in mind as guidance, proceed with the study of the ciphers themselves.

THE MASTER CIPHER

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”—Rev. 13:18.

Now, in the sixth Chapter, we have the “Four Horsemen of the Apocalypse,” giving us the colors, white, red and black, the German national colors—followed by death!

The open-door of the entire cipher plan of Revelation begins with 666, extends through the color significance of the horses, and proceeds to another statement, which we shall get to shortly.

A cipher that was to remain a secret for nineteen centuries, could not risk its entire key in one figure or one statement. The Revelation has passed through centuries of analysis, and many of those centuries were noted for cipher writings. No casual arrangement would suffice.

Bearing in mind the direct references to the great war, in which the Battle of Armageddon figured so prominently, we have reason to believe that Revelation refers to the war-period, and particularly in view of the white, red and black of Germany followed by death.

And we are told that the number of the beast is the number of a man.

In this world drama, with every indication pointing directly toward Germany as the national setting of

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the cipher of Revelation, we are justified in taking the central figure of the German Empire—Emperor Wilhelm II.

We must figure him numerically. The last verse of the thirteenth Chapter of Revelation tells us that. It specifies that this is the number of a man.

What numbers would be most prominent in the affairs and life of a ruler? Not all manner of numbers, surely, but the cardinal numbers, as—for example—the date of his birth, the date of his ascension to the throne and the date of his dethronement. These are the three big epochs in the life of Wilhelm. We do not believe that months and days are required—because if this were so, the cipher would lose itself; and there are many divisions to the Ciphers of the Apocalypse besides this Master Cipher of Identification—first of the man himself, and through his identity, of the period in world history—and the coming of the thousand-year era of better spiritual understanding.

Let us see what these three cardinal dates reveal:

Emperor Wilhelm was born in.....1 8 5 9

He was crowned in.....1 8 8 8

He was deposed in.....1 9 1 8

We have these three dates, and we shall find, as the ciphers unfold, that these three dates have a counterpart in the past—even in the dawn of the Christian Era, and the early persecutions of the followers of Christ.

Are we to add? Is our addition to be simple, or progressive?

Let us begin by finding the sum-total of these col-

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umns of figures, as though they were entries on a ledger-page:

$$\begin{array}{r}
 1\ 8\ 5\ 9 \\
 1\ 8\ 8\ 8 \\
 1\ 9\ 1\ 8 \\
 \hline
 5\ 6\ 6\ 5
 \end{array}$$

That, at least, is a starting point, but it is still far removed from 666, and apparently in no wise related to 666.

We now shall proceed to add these same three figures in a different manner, thus:

$$\begin{array}{rcl}
 1\ \text{plus}\ 8\ \text{plus}\ 5\ \text{plus}\ 9\ \text{equals} & 2\ 3 \\
 1\ \text{plus}\ 8\ \text{plus}\ 8\ \text{plus}\ 8\ \text{equals} & 2\ 5 \\
 1\ \text{plus}\ 9\ \text{plus}\ 1\ \text{plus}\ 8\ \text{equals} & 1\ 9 \\
 & \hline
 & 6\ 7 \qquad 6\ 7
 \end{array}$$

Now we shall take the columns that contain "18" in this manner:

$$\begin{array}{r}
 1\ 8 \\
 1\ 8 \\
 1\ 8 \\
 \hline
 5\ 4 \qquad 5\ 4
 \end{array}$$

And the double columns that do not contain the 18s, thus:

$$\begin{array}{r}
 5\ 9 \\
 8\ 8 \\
 1\ 9 \\
 \hline
 1\ 6\ 6 \qquad 1\ 6\ 6
 \end{array}$$

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Let us now add those single columns that contain 9—inasmuch as we took the columns made up of 18:

$$\begin{array}{r}
 \begin{array}{cc}
 8 & 9 \\
 8 & 8 \\
 9 & 8
 \end{array} \\
 \hline
 25 \quad 25 \text{ equals}
 \end{array}
 \qquad
 \begin{array}{r}
 50 \\
 \hline
 337
 \end{array}$$

Our original addition brought us 5665, and our second process of addition brought us 337. We shall deduct the smaller number from the larger, in this manner:

$$\begin{array}{r}
 5665 \\
 337 \\
 \hline
 5328
 \end{array}$$

If we stop, or even pause, at this point, what have we? Little—or nothing. Perhaps we have not completed ferreting out our clues upon which the Master Cipher hinges.

How are we to find the missing suggestion? Perhaps our own columns of figures will reveal the missing part. If this is a true cipher, this should be the case. Ciphers are orderly—not haphazard, and if Divine Intelligence could look ahead through the passing centuries, and single out a man who should bear the number, 666, that same all-seeing Intelligence would take into consideration the manner in which the Chapters of Revelation should be divided, and

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particularly if they were to reveal the key to the solution of this mystery.

Examination proves to us that there is one form of addition we have failed to make. There are two columns that we have failed to add, and this would leave a flaw in the cipher, and a cipher can not afford to have flaws, because the Law of Ciphers would not permit it—would rule out the results as coincidence. Let us take these two columns, the addition of which should have followed, logically, the last addition we made in the foregoing tables:

We have:

1 (8)	5 (9)
1 (8)	8 (8)
1 (9)	1 (8)

3	14
---	----

The two columns in brackets were added to give us the essential 50 to make up 337.

The missing addition, followed out precisely as the addition of the associated columns (in brackets), gives us 3 and 14, or 17. Could that mean Chapter Seventeen?

We have done some subtraction before; why not again? Let us subtract 3 from 14. That gives us 11. Now let us see if the 11th verse of the 17th Chapter proves anything. What do we find?

“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

Strange language! He is the eighth and is of the seven! What can that mean?

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This seven—the number 7—appears so frequently in the ciphers, surely it means something. Here it may mean seven kings or countries—perhaps even seven days. What happened during the first seven days of the great war? First, Austria-Hungary declared war on Serbia, and before seven days had passed, Germany, Russia, France, Belgium and Great Britain—a total of SEVEN—were involved!

But this man—Wilhelm, if it is he—was ONE OF THE SEVEN, and yet, he was the EIGHTH!

So we shall look up his royal history. Here we have a clue: EMPEROR WILHELM WAS THE EIGHTH OF THE ROYAL HOUSE OF HOHEN-ZOLLERN TO REIGN AS HEAD OF PRUSSIA, or Germany!

And if ever man and his plans went into perdition, surely Emperor Wilhelm and his plans took that forlorn course!

Now we shall return to the number that awaits us, and see if 8 proves to be a divisor. What have we?

$$\begin{array}{r} 8 \) \ 5 \ 3 \ 2 \ 8 \ (\ 6 \ 6 \ 6 \\ \underline{4 \ 8} \\ 5 \ 2 \\ \underline{4 \ 8} \\ 4 \ 8 \\ \underline{4 \ 8} \end{array}$$

The arithmetical evolution, the colors of the horses, and the identifying 8 surely are not coincidences; 8 goes into our dividend, 5328, precisely 666 times—WITH NOTHING LEFT OVER. If any of our

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calculations did not come out **EVENLY**, it would have no place in any cipher.

Further, as we progress with the ciphers—of which there are many—we shall find that the figure 17 again proves itself in Chapter Seventeen, as though there was to be left no question as to the identification of the bearer of 666, and the period to which he belongs.

In many of the early efforts to decipher the mystery of the Apocalypse, it was pointed out that Nero was the bearer of the “number of the beast.”

The effort to fasten the identification upon him was this: In the Hebrew numerical alphabet, there are no characters for E or A. Hence, Nero would be represented as follows:

N	(e)	R	O	N	K	(e)	S	(a)	R)
50		200	6	50	100		60		200)666

While this method of computation seems to fasten the stigma on Nero, how about the many translations of the Bible? How many persons would have knowledge of the Hebrew numerical alphabet? Truly, God would not hide His great cipher revelation completely from any of His children. And we shall find, as we progress with the unraveling of these cryptograms, that **NERO DOES FIGURE** in the ciphers—through arithmetical computation that can be made from the Bible printed in any language—and that **THERE IS A CONNECTION** between Nero and Wilhelm that proves itself most startlingly, and that even aids in pointing the way to the **GREAT PURPOSE**—the identifying of this Scriptural Prophecy with **THE MILLENNIAL DAWN!**

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Revelation tells us about two beasts—one that came to take the place of the other—to perpetuate tyranny! Nero it was who inaugurated persecutions of the Christians, and perhaps the Great Cipher wished to connect beyond doubt the beginning and the ending of a period marked by the blackest misunderstanding and injustice—a period of nineteen centuries, during which countless millions have asked, in heartbroken despair, “Of what use is Life?”

Let any critic explain away these ciphers as being naught but coincidence—and then let him take any other sets of dates he wishes, and apply the cipher keys of the Apocalypse to them, and see what he gets. Let him see if the revealment proceeds along the orderly line that is noted in these ciphers. The figures are there—and if we are to doubt the unvarying system back of them and their meaning, then we must doubt any other group of facts that come before our attention and prove their correctness by an intricate system of cross-evidence.

SUCH CIPHERS COULD NOT BE THE RESULT OF ACCIDENT, AND THEIR NUMERICAL NATURE ALONE MADE THEIR PRESERVATION POSSIBLE!

In this light, we see **THE REVELATION** as the most masterly mosaic that has ever been given to man—a mosaic so flawless that we can not turn our backs on it and refuse to regard it as **THE ARITHMETICAL PROOF OF SPIRITUAL PROPHECY!**

We shall proceed now to the other ciphers, to learn what secrets they hold for us.

THE CIPHER OF THE MILLENNIAL DAWN

Contained in Chapter 1

It is evident that the Master Cipher would be the cryptogram upon which all the other ciphers of the Apocalypse would depend. It would be sufficiently interesting and important to realize that Revelation pointed specifically in its prophecy to "these latter days," to the great world-conflict, and to the central figure of that war. If the cipher message of the Apocalypse stopped with the revealing of these facts, its purpose then would go no farther than the establishment of identity.

The Book of Revelation breathes a prophecy. It tells about a change that will occur in the thoughts and purposes of mortals. Revelation speaks about the Millennial period, the coming of the new era of spiritual progress. With this thought in mind, we may look for a connecting link that will give the Master Cipher a direct and definite prophetic purpose.

In proceeding with the different ciphers of the Apocalypse, we must follow law and order as faithfully as we recognize the basic system in the Master Cipher. In any story containing a cryptogram, the characters and objects named early in that story will be referred to again once, twice or many times. Were this not the case, the story itself would lack continuity and its disconnected character would indicate that its purpose was to conceal a secret message.

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By referring to the example that has been placed before you in this volume, showing how a cipher story can be woven into an outside or enveloping story, you will note that the facts referred to in the beginning are repeated so as to make the enveloping story coherent and logical. We may take for granted that this practice will be observed in Revelation. This being the case, it would follow that characters referred to again, meaning not only persons but objects, will be brought in through repetition as necessary to the continuity of the story.

Consequently, in our count we shall take only the NEW characters, the new objects, the NEW NUMBERS that are presented in each chapter. This will be a rule from which we shall refuse to deviate. Ciphers are systematic or they are not ciphers. The law of ciphers states that when the method has been discovered, there can be no exceptions to that rule. Unless the enveloping story itself points out specifically a deviation, that variation must not be originated by the person who is doing the exploring.

We find mention specifically in the first chapter of Revelation of the following figures:

7 churches,

7 spirits,

7 candlesticks,

7 stars,

A two-edged sword.

Also we find introduced, and often repeated throughout Revelation: "I am Alpha and Omega, the beginning and the ending." This quotation, as well as

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many similes and allegories and characters found in Revelation, correspond with the Scriptures as a whole, which shows the subtlety of the Apocalypse. Unless the Book of Revelation bore direct relationship to the entire Bible, it would seem to have no place in the Scriptures. That it is distinctly different from the rest of the Scriptures is a fact that has commanded the thought and attention, the study and research, of Bible students for centuries.

The significance of "The beginning and the ending" takes us to the first figure pertaining to Emperor Wilhelm, which was 1859. The beginning of that figure is 1 and the ending is 9, which, added together, gives us the numeral 10.

Seven is mentioned four times, and 4 times 7 is 28.

If the sword mentioned were an ordinary sword, its purpose would be to divide. But a two-edged sword, used in bisecting a number, would by that process increase that number by two, which would make 28 increase two-fold, and become 56.

To this 56 we now add 10, giving us 66.

We return to the first date connected with the German Emperor and we have:

$$\begin{array}{r} 1\ 8\ 5\ 9 \\ 6\ 6 \\ \hline 1\ 9\ 2\ 5 \end{array}$$

Now let us take our cryptic number 666, and consider it as three sixes. or as 6 plus 6 plus 6, which equals 18.

Now let us take this 18, and see if it goes into 666 equally:

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$$\begin{array}{r} 18 \text{) } 666 \text{ (} 37 \\ 54 \end{array}$$

$$\begin{array}{r} 126 \\ 126 \end{array}$$

We now have the number 37, and proceeding in orderly fashion, we shall take the second date associated with Wilhelm, and again we shall add as follows:

$$\begin{array}{r} 1888 \\ 37 \end{array}$$

$$1925$$

And now we return to the principal cipher number in this first chapter, which is 7, and we add it to our last date pertaining to the Emperor of Germany, which gives us:

$$\begin{array}{r} 1918 \\ 7 \end{array}$$

$$1925$$

Note especially that the process has followed a definite rule. It has not deviated from that rule.

These results, in conjunction with each one of the three dates—1859, 1888, 1918—which were imperative in arriving at the master key—give us the prophetic date of 1925.

Singularly enough, this is the date of Tolstoy's prophecy, when the wonderfully psychic Russian said that the world would enter a new era of unusual prosperity, after seven troubled years following the close of the great war.

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Bear these three numbers in mind, and keep before you this date—1925—for you will find in Chapter XIII that there is a most remarkable relationship between the dates pertaining to Nero, who inaugurated the persecution of the Christians, and this prophetic date, 1925. If this process does not point to the Millennial Dawn, then what is its significance?

These cipher figures come as the first unfoldment following the solution of the Master Cipher. The connection is so close that we can not ignore its prophetic message.

CORROBORATION OF THE MILLENNIAL CIPHER

Contained in Chapter II

The second chapter of Revelation introduces only one new figure, which is 10, contained in the 10th verse, as though for additional identification: "And ye shall have tribulation ten days."

Here, as in the Master Cipher, we find an important figure contained in the corresponding verse number.

In the 19th verse of the second chapter, we read: "And the last to be more than the first."

Returning to the cipher in Chapter I, in which we took 1859, the first date of Wilhelm's epochal periods, the first was 1 and the last was 9. The last is more than the first. The total is 10.

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This second chapter, therefore, serves as corroborating evidence fortifying the cipher in Chapter I.

The third chapter introduces no new cipher numbers.

But—as though speaking to the world—this message is found in the 8th verse: “I know thy works: behold, I have set before thee an open door, and no man can shut it.”

THE CIPHER PROCESS PROVES ITSELF

As Found in Chapter IV

Through arithmetical processes, the ciphers of the Apocalypse pause to demonstrate that they are ciphers. Precisely as one would make computations to prove an arithmetical result, it appears that the Apocalyptic ciphers would tarry long enough to prove their result.

This fourth chapter introduces the following:

2 4 seats,

2 4 elders,

2 4 crowns,

4 beasts each with 6 wings equals 2 4

If the cipher conceals its numerical nature in this way, then the same process would be resorted to again—and we find that this is true in the 9th chapter, where the nature of the figure 4 is concealed as “one hour, one day, one month and one year.” The ciphers themselves, therefore, give us the details of their rule.

THE CIPHER PROCESS PROVES ITSELF

This is not our arbitrary rule, but it is a rule proved by the nature of the ciphers.

This method of computation would give us:

4 times 24 equals 96

Now let us refer back to our original cipher dates in the Master Cipher—1859, 1888, 1918. We have:

18 plus 59 plus 18 plus 88 plus 19 plus 18 equals 220

Now let us take our 96 and subtract it from 220:

$$\begin{array}{r} 220 \\ \text{minus } 96 \\ \hline \end{array}$$

124

Now let us add the 220 and 96, and we have:

$$\begin{array}{r} 220 \\ \text{plus } 96 \\ \hline \end{array}$$

316

Now we shall subtract as follows:

$$\begin{array}{r} 316 \\ \text{minus } 124 \\ \hline \end{array}$$

192

Now we shall return again to the common divisor 8, used in conjunction with the three dates we have employed—the years of the Emperor's birth, ascension to the throne and dethronement—and we have the following result:

$$\begin{array}{r} 8 \overline{) 192} \quad (24 \\ \underline{16} \\ 32 \\ \underline{32} \\ 0 \end{array}$$

THE CIPHERS OF THE APOCALYPSE

This cipher has demonstrated that it proves itself, and takes the figure 24 in conjunction with the original cipher dates pertaining to Emperor Wilhelm, and by using the same common divisor 8, comes back again to 24. This is harmonious progression, because the preceding cipher in the second chapter was a cipher of corroboration.

And we find also in Chapter IV, mention of the "seven lamps of fire." This is similar to the seven thunders mentioned in Chapter X, and is indicative of the seven unsettled years following Wilhelm's dethronement and leading up to the Millennial Dawn in 1925. In other words, 1918 plus 7 equals 1925.

Thus far, every cipher has moved smoothly and systematically. Where divisions have been made, the quotients have been exact products and nothing has been left over from the division. Additions, subtractions and multiplications, as well as divisions, have all worked harmoniously, interlocking in their arithmetical testimony.

IDENTIFICATION OF THE CIPHER PERIOD

Contained in Chapter V

The fifth chapter introduces the following numbers:

7 seals,
7 horns,
7 eyes

2 1

IDENTIFICATION OF THE CIPHER PERIOD

And adding the 21 to the 316, around which our computations swung in the preceding chapter, we have:

$$\begin{array}{r} 316 \\ 21 \\ \hline \end{array}$$

$$337$$

This is another corroboration of the number that was deducted from 5665 in the solution of the Master Cipher of the Apocalypse.

And now we have large numbers introduced that seem to carry us away from dates to some other manner of testimony.

We find in the 11th verse of the fifth chapter: "And the number of them was ten thousand times ten thousand, and thousands of thousands." Ten thousand times ten thousand is one hundred million. Certainly this does not refer to a date. It carries some entirely different significance. And yet whatever it typifies should have some relationship to our cipher dates, or there would not be coherent purpose to the interlocking system in the Apocalyptic ciphers.

But what is the meaning of "thousands of thousands"? Have we a right to take this "thousands of thousands" to represent the smallest plural numbers? Could it be possible that this reference to a plural means the smallest plural, which would be two? If this is the case, then thousands of thousands would signify two times two or four.

We find in Chapter XII, reference to "time, times and half a time." But here it is clear that "times" means the smallest plural, or two. Therefore, we find

THE CIPHERS OF THE APOCALYPSE

that the same method employed in the fifth chapter to designate the nominal plural, 2, is used again in the twelfth chapter. This takes this method out of the class of coincidence or accident.

We have started with 100,000,000. Four times 100,000,000 is 400,000,000.

What is the meaning of this large figure?

The purpose of presenting this unusual number, 400,000,000, is revealed in Chapter VI, naming one of the keys of the Master Cipher. Therefore, we shall keep this number in mind until we have found why it has been presented in the Apocalypse.

THE CIPHER OF COLORS

Contained in Chapter VI

In the sixth chapter we are introduced to "the four horsemen," revealing the German colors—white, red and black. The horses represented by these three national colors of Germany were followed by a pale horse, upon which Death rides.

We find in the 8th verse, significant again of our divisor 8: "And power was given unto them over the fourth part of the earth."

As nearly as round numbers could represent, a fourth of the earth's population at the close of the great war is represented by the figure 400,000,000.

In the 6th verse of this sixth chapter, we read: "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three

THE CIPHER OF COLORS

measures of barley for a penny." A measure of wheat for a penny, or one for one, suggests that one significance of 400,000,000 is precisely as we have indicated. But there is evidently a second significance. The three measures of barley for a penny would suggest a division of this large number by three, and one-third of 400,000,000 is about 133,000,000, or as close an approximate as round numbers could signify, of the population of the Central Powers, meaning Germany and its Allies.

And again, one-third of one-fourth is one-twelfth, and 12 is one of our recurrent cipher numbers.

It is now evident that the Book of Revelation is not going to ask us to accept the Master Cipher as the sole evidence of the period of the Apocalyptic prophecy. We are going to have additional testimony in the form of population figures. And as we proceed through the remaining ciphers, we shall find that these population references are brought out again, and that finally we are shown the population of the earth today as nearly as round figures could represent it.

Europe's population surely approximates one-fourth of the total population of the world. So this sixth chapter, with the significant vision of the German colors followed by death, gives us the approximate population of Europe as a whole and of the Central Powers. This added testimony, if we were to proceed no farther in the analysis of these ciphers, surely would give us ample evidence of the prophetic purpose of Revelation, and of the means of identifying the period of its prophecy in the world's history.

THE CIPHERS OF THE APOCALYPSE

THE CORROBORATING TESTIMONY OF THE CIPHER NUMBER 24

Introduced in Chapter VII

We found in Chapter IV that the cryptic number 24 proved itself. If we add 7, 8 and 9, we have 24. And now, as though to verify the meaning and purpose of this figure 24, we shall find that the ciphers in Chapters VII, VIII and IX are all closely related, one depending upon the others.

We shall now proceed with this chain of ciphers, beginning in Chapter VII, which introduces:

4 angels,
4 corners of the earth,
4 winds,

144,000

We are shown that this 144,000 is made up of 12 times 12,000, giving us a definite lead to the cipher number 12. We find that 4 plus 4 plus 4 equals 12. This we add to 144, which brings us 156. And now we add the other 12, which brings it up to 168—and this figure 168 is a carry-over to the next chapter.

THE CHAIN CONTINUED

In Chapter VIII

In this chapter, there are introduced:

7 trumpets,

THE CHAIN CONTINUED

a third part (mentioned six different times)

a third part (mentioned three times)

It will be noted that a distinct division is made between the six one-thirds, which refer to the earth, and the second three one-thirds, referring to the sun, moon and stars.

If "thousands of thousands" mean the lowest plurals, 2 and 2—and if, as in the twelfth chapter, "time, times and half a time" mean one plus two plus one-half—then in this eighth chapter, 6 times one-third would mean six-thirds, or 2.

We have seven and we have 2, and multiplying them we get 14.

We now divide 168, carried over from the seventh chapter, by 14, and have a quotient of 12.

Let us see how this figures out by the actual process of division:

$$\begin{array}{r}
 14 \) \ 168 \ (\ 12 \\
 \underline{14} \\
 28 \\
 \underline{28} \\
 0
 \end{array}$$

It will be noted in this process that the figures 14, 12 and 28 appear. We shall add 12 and 14 and 28, which gives us 54, the product that we had in the Master Cipher of 18 plus 18 plus 18. We shall find in Chapter XIII that this 54 again appears.

Now we shall see if our cipher number 12 again comes into employment in conjunction with the final mention of the third part, which is repeated three

THE CIPHERS OF THE APOCALYPSE

times in Chapter VIII. These three references to the third part may pertain to the three divisions of the world during the war, which are the two groups of belligerents and the neutral nations.

THE CHAIN COMPLETED

In Chapter IX

The ninth chapter introduces these new figures:

4 horns,
 4 angels (that were bound),
 1 hour, 1 day, 1 month, 1 year

We found, in the fourth chapter, that the four beasts each with six wings represented 24, and we shall find also that the one repeated four times represents 4. We have three times 4 or 12.

In the 16th verse of the ninth chapter, there is introduced "two hundred thousand thousand."

We shall now utilize our 12, that appeared persistently in Chapter VIII and that appears again in Chapter IX, and multiply as follows:

2 0 0 , 0 0 0 , 0 0 0	(two hundred thou-
1 2	sand times a
<hr style="width: 100%;"/>	thousand)
4 0 0 0 0 0 0 0 0	
2 0 0 0 0 0 0 0 0	
<hr style="width: 100%;"/>	
2 , 4 0 0 , 0 0 0 , 0 0 0	

In conjunction with this third part, we find special emphasis in the 15th verse: "for to slay the third part

THE CHAIN COMPLETED

of men." Here we have direct reference to the world's population.

Taking "a third part" of this, we have 800,000,000, which substantially was the population of those countries directly concerned in the great war; and, in fact, the approximate population of the civilized or progressive parts of the world, including Europe, North America, South America, Australia, Japan, and some of the smaller divisions.

There are mentioned also in this ninth chapter, "five months, one past woe and two more woes to come." And these woes are emphasized, as will be found in the 12th verse. 5 plus 1 plus 2 equals 8, the divisor.

This chapter makes very clear the truth that these vast numbers are connected with war by the clear definition of the locusts as being soldiers; and, as the 18th verse states, "By these three was the third part of men killed," etc. The statement in the 14th verse, "Loose the four angels which are bound in the great river Euphrates," has direct reference to those events of the war in the near East that hinged on the Battle of Armageddon, which was the real beginning of the end of the conflict.

We can see that there are places in the Revelation where the text and the numbers have direct and intimate bearing on one another; where, running through the allegories, there are definite references made to the conflict ending in 1918, and to the seven troubled years between that period and the halcyon days of 1925.

THE CIPHERS OF THE APOCALYPSE

THE CIPHER OF THE SEVEN THUNDERS

As Revealed in Chapter X

The tenth chapter of Revelation introduces just one new number—seven—in the 3rd verse, where it states, “seven thunders uttered their voices.”

Like the seven lamps of fire mentioned in the fourth chapter, these seven thunders belong to the seven years of troubled reconstruction from 1918 to 1925, when we are promised the beginning of better days.

THE CIPHERS OF DATES AND SLAIN MEN

Found in Chapter XI

The following figures are introduced in the eleventh chapter of Revelation:

1 2 6 0 days,
4 2 months,
2 olive trees,
2 candlesticks,
3½ days,
the 10th part of the city,
7 0 0 0 men

We have 3½ years as well as 42 months, and 42 months amount to 3½ years. We shall divide 1260 by 3½, which gives us 360.

THE CIPHERS OF DATES AND SLAIN MEN

There are 2 olive trees and 2 candlesticks, or 4 objects. Four times 360 is 1440, and "a tenth part" of 1440 is 144. Taking our divisor 8, which came to our attention again in the ninth chapter, and dividing 144 by 8, we have a quotient of 18. Taking the 7 (of the 7 thousand) and adding it to 18, we have 25, symbolical of 1925. Adding 18 and 8, we have 26, the number of the German states at the beginning of hostilities.

Now let us take 1440 times 7,000 men, and the answer is 10,080,000, or an approximate of the number of men actually slain in the great war.

THE CIPHER OF MONARCHIAL YEARS

As Revealed in Chapter XII

The twelfth chapter of Revelation introduces these new numbers:

1 2 stars,
7 heads,
1 0 horns,
7 crowns,
a third part,
1 2 6 0,
2 wings,
"a time, times and half a time"

We now add 7 and 10 and 7, which gives us 24. In the fourth chapter, we found that the 4 beasts with 6 wings each, gave us the numeral 24. In the ninth chapter, we found that "one hour, one day, one month

and one year" meant the numeral 4. In the fifth chapter, we found that "thousands of thousands" represented the two smallest plurals, 2 and 2.

Noting that this method is common in the ciphers of the Apocalypse, and seeing how clearly "a time" is specified, and "half a time" is made, we have a right to believe that "times" represents the smallest plural, or 2, which would give us one time, two times and one-half a time, or $3\frac{1}{2}$.

Let us now proceed with our computations: 7 plus 7 plus 10 equals 24. 1260 divided by $3\frac{1}{2}$, as was done in the eleventh chapter, again gives us 360. Taking our 2 wings as evidence of multiplication, and multiplying 360 by 2 (also arrived at by dividing 24 by 12, the number of stars mentioned), our answer is 720. We now take the 24 which we obtained by adding 7 and 10 and 7, and we divide 720 by 24, and our quotient is 30—the number of years of Emperor Wilhelm's reign.

Our "third part" may be analyzed as a division of 24 by 3, which brings us back to our chief divisor, 8. We find that in the ninth and eleventh chapters, 8 again was brought to our attention. These repeated references to 8, and the frequent uses to which this number is put, makes its numerous appearances in the ciphers of the Apocalypse more than merely accidental.

THE CRYPTIC CONNECTION WITH NERO

As Revealed in Chapter XIII

In the thirteenth chapter of Revelation, we find the challenge to “count,” or compute—to figure—in order to learn the identity of the man represented by the number 666. In that chapter, also, we learn that there were two beasts, one that had one of its seven heads wounded and later healed, and another beast that took its place.

We have seen previously that the Cipher of the Apocalypse has many references to Nero. We now shall be able to determine if Nero really was the first of the two beasts.

This thirteenth chapter introduces:

7 heads (one of which was wounded and
10 horns, healed later),
10 crowns,
42 months,
2 horns

For the time being, until it is healed, one of the seven heads will be disregarded. We have:

6 plus 10 plus 10, or 26

To this we add 42, giving us 68.

We shall add the one healed head, giving us:

7 plus 10 plus 10, or 27

This we shall multiply by 2 (the 2 horns), making 54, appearing before in the cipher.

Now we shall use the 2 as a divisor. It goes into

THE CIPHERS OF THE APOCALYPSE

666, 333 times. Adding 333 and 666, we have 999. Dividing by 27, we have 37.

This gives us: 37, 54 and 68. Let us see if this applies to Nero:

Nero was born in A. D. 37

Crowned emperor A. D. 54

Deposed and died A. D. 68

This chapter refers to those who were "slain from the foundation of the world." Nero introduced persecutions of the Christians during the foundation of Christianity.

If we made certain additions of numbers dealing with the German Emperor's birth, ascension to the throne and deposition, why not apply the same rule in the case of Nero?

We have:

3 7 equals	1 0
5 4 equals	9
6 8 equals	1 4
1 5 9	3 3

By adding 159 and 33, we have 192. Dividing it by 8, our principal divisor, we have 24, one of the cipher numbers.

By taking 42 months as $3\frac{1}{2}$ years, and multiplying $3\frac{1}{2}$ by the two that appears in this chapter, we have 7, another cipher number.

Taking the 37, which we arrived at through starting with 666, and which was the date A. D. of Nero's birth, and using this 37 as a divisor of the number we employed first in applying 666 to Emperor Wilhelm,

THE CRYPTIC CONNECTION WITH NERO

which was 5328, we find that our answer is 144, the 12 times 12, and 6 times 24, all of which are cipher numbers. This is the division:

$$\begin{array}{r}
 37 \) \ 5328 \ (144 \\
 \underline{37} \\
 162 \\
 \underline{148} \\
 148 \\
 \underline{148} \\
 0
 \end{array}$$

Returning to the numbers comprising the three principal dates in Wilhelm's career, and adding from left to right as was done in the Master Cipher, we have:

$$\begin{array}{l}
 1859 \text{ equals } 23 \\
 1888 \text{ equals } 25 \\
 1918 \text{ equals } 19
 \end{array}$$

67 minus the 1 (the
wounded head that healed)

or 66; a figure that, added to 1859, the German monarch's birth-year, gives us the Millennial year, 1925. Adding 1 to 67, we have 68, the date of Nero's ending.

Taking the three eighteens in the dates belonging to Wilhelm, we have 18 plus 18 plus 18, or 54, the year during which Nero became emperor.

If we subtract 37 from 54 to learn how old Nero was when he became Emperor of Rome, we have 17, which also answers for the previously unadded col-

THE CIPHERS OF THE APOCALYPSE

umns in the Master Cipher. This figure, 17, is again accounted for appropriately in the 17th chapter.

Nero reigned 14 years, which not only is a cipher number, but which has been accounted for in this chapter: 7 times 2, or 14.

At his dethronement, Wilhelm was 59 years old, and at his dethronement, Nero was 31 years old. Subtracting 31 from 59, to secure the differences in their ages, we have 28, and 28 divided by 2, another number in this cipher, gives us 14 again.

Let us divide 666 by 18, which is another number of the cipher. We have 37—the year in which Nero was born, and this same 37, added to 1888, the year Wilhelm became emperor, gives us 1925, the Millennial year.

THE CIPHER OF THE LINK BETWEEN THE TWO BEASTS

As Unfolded in Chapter XIV

The fourteenth chapter of Revelation introduces:

1 4 4, 0 0 0,
3 angels,
3 angels,
1, 6 0 0 furlongs

Let us see what we make of this new combination of figures.

In 144, representing the number of thousands, we have the familiar 12 times 12. We have 2 threes,

CIPHER OF THE LINK BETWEEN THE TWO BEASTS

which added, give us 6. Now let us add 12 and 12 and 6, which gives us 30, another verification of the number of years of Emperor Wilhelm's reign.

In the thirteenth chapter, the figure 7 and the figure 37 are both prominent. Let us now multiply 37 by 7, and our answer is 259. We shall now add this to 1600, the number of furlongs, giving us 1859, which is the date of the German ruler's birth.

The figure 144,000 has been used in different connections, and we find that thousands, as in "thousands of thousands," and again in the "seven thousand," used the "thousands" in covering the numbers that preceded them as well as employing the thousands themselves in giving us definite statistics.

ANOTHER CORROBORATING CIPHER

Found in Chapter XV

The fifteenth chapter of Revelation introduces:

7 angels,
7 last plagues,
7 vials

This gives us a total of 21. And this 21 added to the 316 found in the fourth chapter, gives us our 337, which was the number subtracted from the 5665 in the Master Cipher, which result was divided by 8 to give us our 666.

But this cipher also likely contains some other cryptic reference, perhaps some additional cipher date of importance.

THE CIPHERS OF THE APOCALYPSE

THE CRYPTIC NUMERAL THREE

As Repeated in Chapter XVI

The sixteenth chapter introduces the three unclean spirits, which is one of the divisors, and is also significant of the three political divisions of the earth: The Entente Allies, the Central Allies, and the neutral nations.

THE LINK OF THE MASTER CIPHER

Demonstrated in Chapter XVII

We found, in the Master Cipher, that by adding the two columns in the three dates pertaining to Emperor Wilhelm, we have 3 and 14 as follows:

1 (8)	5 (9)
1 (8)	8 (8)
1 (9)	1 (8)

3 plus 14 equals 17

14 minus 3 equals 11

This led us to the 11th verse of the seventeenth chapter.

Now let us read the 9th, 10th, 11th and 12th verses of this seventeenth chapter:

“And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

THE LINK OF THE MASTER CIPHER

“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”

In the 10th verse we find that there are seven kings, five are fallen, one is, and the other is not yet come; which, in harmony with other references in the ciphers of the Apocalypse, such as “thousands of thousands,” “the four beasts each with six wings,” “one hour, one day, one month, one year,” and “time, times and half a time,” would lead us to believe that this division of the seven is resorted to chiefly for concealment, so that in the 11th verse there will be confusion as to “even he is the eighth, and is of the seven.”

Also in the 12th verse, we find that one of the new numbers introduced in this chapter is also covered by a seeming explanation.

These new numbers are introduced in the 3rd verse and consist of “seven heads and ten horns.”

This makes a total of 17, corresponding with our 3 plus 14 above, and adding another link to the cipher chain.

This is a corroboration of the missing 17 in the Master Cipher, which actually led us to the 11th verse of the seventeenth chapter and helped us discover the identity of “the last beast.”

THE CIPHERS OF THE APOCALYPSE

TWO FALLOW CHAPTERS

Which Are Chapters XVIII and XIX

There is no evidence of the existence of a cipher in either the eighteenth or the nineteenth Chapter. Whether these related figures, 18 and 19, the Chapter numbers, had any reference to the date 1918 is not apparent. But these two chapters dwell especially upon the commercialism of the world in this particular period following the war. Indeed, it was this materialism of the earth that led to the war itself.

THE CIPHER OF THE MILLENNIUM

Located in Chapter XX

In the twentieth chapter of Revelation, there is one distinct figure, which is 1,000 years. This number comes after a long succession of dates, and it also plays an important part in the next chapter as a divisor.

THE CIPHER OF THE WORLD'S POPULATION

Hidden in Chapter XXI

In the twenty-first chapter of Revelation, there are introduced:

THE CIPHER OF THE WORLD'S POPULATION

1 2 gates,
1 2 angels,
3 gates on each of 4 sides,
"foursquare,"
1 2 0 0 0 furlongs,
1 4 4 cubits,
1 2 pearls,
1 2 foundations,
1 2 apostles

Here we have 12 mentioned six distinct times, and 6 times 12 is 72, which goes into 144 twice. There are the 4 sides, and 4 times 2 equals 8, our Master Cipher number.

The length, breadth and height of the city being equal, and the measurement being 12,000 furlongs, we have the direct instruction to multiply 12,000 by 12,000 and the product by 12,000, which would give us 1 trillion 728 billion. Now let us divide this by the Millennial number appearing in the preceding chapter, this number being 1,000, and we have 1,728,000,000, or as close an approach of the world's population at the end of the war as round figures used in this process of multiplication could reveal.

This brings us substantial proof that the prophecy of the Apocalypse applies to the particular period marked by the close of the great conflict. We have seen that the seven thunders and the seven lamps of fire, meaning the seven troubled years following the close of hostilities, will bring us to the Millennial period of 1925, the dawn of an era of ten centuries of world progress and development.

THE CLOSING CIPHER ARGUMENT

Contained in Chapter XXII

In the twenty-second chapter of Revelation, there are introduced:

2 trees (one on either side of
each bearing 12 fruits the river)

This gives us 2 times 12, or 24, one of our familiar cipher numbers, and 24 goes into 1,728,000,000 just 72,000,000 times—which is another approximate as closely as such tremendously large numbers can give us of Germany's population at the time of the great war.

While these population figures are not exact, it is evident that any effort to bring them down to precision would prevent such marvelous processes of multiplication and division as have been provided by the ciphers, and would call for the introduction of figures so definite as to make the meaning of these population ciphers too evident.

When we take into consideration that all of the ciphers of dates are precise, with nothing left over and nothing that is not accounted for, and then bear in mind that these population figures are arrived at by the multiplication of large, round numbers and divisions, it would be remarkable indeed if these results could so closely approximate the different populations given for means of identification, and exist accidentally.

THE CLOSING CIPHER ARGUMENT

Now take these ciphers, which are many in number, note their close relationship to one another, study their corroborating evidence, and then consider them in conjunction with the other sustaining facts that you will find in this volume, and you must come to the conclusion that such arithmetical computations, together with the other facts of the Book of Revelation, could in no manner exist as a coincidence or through accident.

These ciphers of the Apocalypse, plus the sustaining evidence of the testimony in the Book of Revelation, give us a marvelous weave in which we are able to trace definite, purposeful patterns.

Take any other set of dates, and any other key numbers, and after you have tried thousands of different combinations, see if you can find one set of dates and one set of cipher keys that will attach a prophecy of Revelation to a definite period in the world's history. We can not explain away this remarkable relationship between the keys supplied by Revelation itself, and their definite relationship to the dates in the world's history, and to the population figures directly associated with those dates.

The prophetic truth in the Book of Revelation, which has been concealed for nineteen centuries, now reveals itself in testimony of the Divine origin of the Apocalypse, and places in the possession of every thinking man and woman not only evidence, but proof, that the crowning and most unusual book of the Scriptures proves the Divine origin of the Bible, and explains why Christianity has claimed and held such power in the souls of mortals.

THE CIPHERS OF THE APOCALYPSE

The following, under date of July 28, 1920, was supplied by Mr. B. N. Meeds, Washington, D. C.:

"I have a copy of your book, 'The Ciphers of the Apocalypse.'

"On page 14, you state your inability to find any special reference to 1914, the year the war began, but I find that on page 141 you add 18 and 8 equalling 26, the number of German States at the beginning of hostilities. Add this 26 to 1888, the year Wilhelm was crowned, and you have 1914. Subtract 2 plus 2, or 4, from 1918, the year of Wilhelm's deposition, and you have 1914."

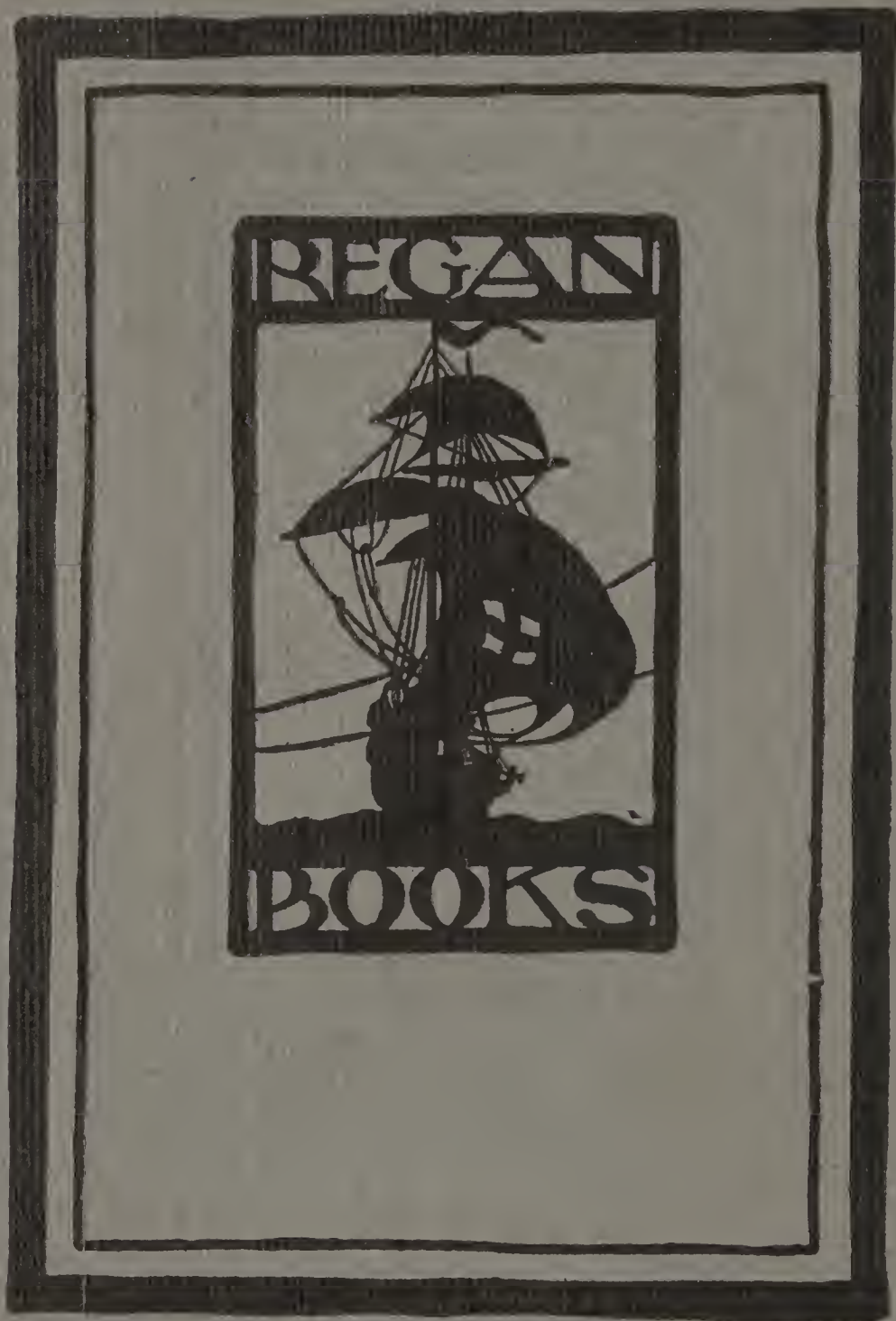
* * *

That there are other revelations which these Ciphers will point to, is natural. That all of the significance of these numerals has not been brought to light in this work, is equally natural.

In these latter days, when we do not deal in ciphers, and find no use for cryptograms — except, perhaps, as a means of amusement — but must content ourselves with codes, our minds do not think along the line of cryptic messages.

In the days when St. John the Divine penned his Revelation on the Isle of Patmos, there was ample cause for such secret writings, and this evidential message to posterity could not have come at a time better suited to the employment of cipher writings for the preservation of the Great Prophecy!

(THE END)

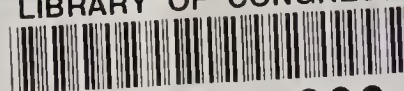


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